THE CAMPE ROYALL,

Set forth in briefe Meditations on the words of the Prophet *Moses*, *Deut.* 23.9.14. hereunder following, preached in the Army at the Leager, profitable for all sorts of men to reade; and published for the generall good of all that will reade.

BY

SAMVEL BACHILER,

Preacher to the English Armie.

Deut. 23.9.

When the Hoſt goeth forth againſt thine enemies, then keepe thee from euery wicked thing.

ver. 14. *For the Lord thy God walketh in the midſt of the Campe, to deliuer thee, and to giue vp thine enemies before thee: therefore ſhall thy Campe be holy, that he ſee no vncleane thing in thee, and turne away from thee.*

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To all my deare and loving Countrey-men in ſeruice to the States of the Vnited-Prouinces: the honourable Officers, and all honeſt Souldiers of the Engliſh Nation reſiding in the Netherlands; and ſpecially (as ſeruice bindeth me) to thoſe of Gorcom *in* Holland; S. B. *wiſheth all happy ſucceſſe, and further acceſſe of true Nobleneſſe and worth. And after an end of a wearyſome warfare in this life preſent, eternall welfare in the life to come.*

BEloved Countrimen:

The cauſe we haue to maintaine (*Vi & armis*) is the ſame in ſubſtance with that which the Iſraelites had: they, the defence and propagation of Religion in ſpight of the *Canaanites*: we, the *myſticall warre* of theſe *Prouinces* for the ſame ends, againſt the *Papacie*. And the cauſe remaining, the effect continueth iuſtly. What ſimple *Sectarie* might not ſee (if peruerſe opinion had not caſt a miſt before his eyes) the vrgent cauſe of wars (the worlds inſurrection againſt the truth) neceſſary, and ſo conclude the effect, in Armes borne by vs, to withſtand helliſh malice; of no leſſe conſequence, till that be wholly verified *Iſa.* 2. 4 *Mich.* 4. 3. *They ſhall beate their ſwords into plow-ſhares, and their ſpeares into pruning hookes: Nation ſhall not lift vp a ſword againſt Nation; neither ſhall they learne warre any more.*

I will put enmity betweene thee and the woman, and betweene thy ſeede and her ſeede: it ſhall bruiſe thy head, and thou ſhalt bruiſe its heele. *Gen.* 3. 15. is an old quarrell, a grudge inueterate, which will neuer out. The Church of *God* was euer maligned, euer will bee. And *Chriſt* came not to ſend peace, but a ſword; *that is in a word:* to rouſe vp the world by accident againſt him ſelfe, and his *euerlaſting Goſpell*, which when the world will not receiue, the world will perſequute and proſequute to the extirping of it, if it were poſsible. Yet God defendeth his little flocke; but by meanes externall ordinarily, though not the moſt potent, ſtrong, and likely in outward

ſhew, the which notwithſtanding he is pleaſed to bleſſe for the preſeruation of his.

And is it not apparant (as though written with the beames of the
.17.16, Sunne) that *God* ſhall put into the hearts of the tenne Hornes (the
,18,19. Kings of the earth) to fulfill his will in the judgement of the Whore, by warre aga nſt her? And ſo by outward force ouerthrow her outward vſurped power, and ſtate politique at length; as by the breath of his mouth he hath in great meaſure already, (and ſo doth daily, and will doe more and more) and ſhall vtterly aboliſh that ſpirituall iurſdiction pretended by her Clients to be giuen her.

So then, your Cauſe (Beloued, wherein with others you are intereſſed) is good and ſure: onely looke to it, that miſdemeanour in your warres doe not diſaduantage you. Now, what was ſpoken to the *Warriers* of God heretofore; *to doe no euill*, and *to be holy*: may well be ſpoken to vs now, and applyed as needfully, peraduenture more: for, as the world is older, it groweth wickeder, and men of all conditions are more diſſolute in this laſt and worſt age, whereupon the ends of the world are fallen. And, if there were one *A-*
m.25.6. *chan* then lurking in the Campe, there will be tenne now more notorious: and for an impudent paire of *Zimri* and *Cozbi* then, that will come in the ſight of all, while *Moſes* and the reſt are weeping before the doore of the Tabernacle, many skores, I feare me now, durſt doe as much: and for one *Korah* and his Complices of Mutiners then, what legions of rebels may we looke for now? Where-
ect. foro, if euer, it is needfull to preſſe diuine law vpon vs. But (will ſome ſay) to be ſo ſtrict is a thing ſo difficult. I anſwer:

f. Firſt therfore it requireth your greater heedfulneſſe, and to be ſo much the more circumſpect.

Secondly, were it not hard to doe, it were leſſe praiſe-worthy to doe, but being difficult, it will argue the more ſpirit in thee.

Thirdly, it ſufficeth that it is poſsible in ſome meaſure to doe Euangelically, if we be carefull: ſo that the difficultie is not ſo abſolute to excuſe vs.

Fourthly, ſome practiſe and proofe of holy reſolution will make it more tolerable, onely get a deſire from God, to approue thy ſelfe vnto him. But, he that refraineth himſelfe from euill, maketh himſelfe a prey. True, a prey to euill men, to whoſe diſgrace and obloquie he cannot but expoſe and proſtrate himſelfe (for by and by,

he

he is a *Puritan* or *Precisian*, (* honourable nicknames of Christianitie and grace) that will not giue freedome and liberty to himselfe, though it be to damne his owne soule) but while they giue themselues the raines to all euill, they make themselues a prey to the Diuell.

* *Bottond. of true happinesse.*

Having by occasion thought vpon the subiect of my ensuing discourse, to explaine and apply these words of *Moses*; and then considering how behoofefull it might bee for these times, I haue thought to giue it further vent, especially vpon the iudgement and approbation of some godly-learned, deeming it might bee vsefull; hoping, that as the least haire hath its shadow, so the least endeuour of good might doe some good.

Thus much would I craue of you, to whom I appropriate this, what euer it is: First, to accept of an honest purpose and intent in him who wisheth he could be more seruiceable to you, and profitable to *Gods* Church. And sure I am, the good and honest will not reiect it, because they will see, and I trust say, he meant well, and had a minde to further vs in pietie: As for the Prophane, while he scoffeth me, I will pitty and pray for him. Secondly, Vouchsafe to put it vp into your pockets, and at your vacancie read this little Manuall. This my minde doth giue me, you will say doth please you: He is not prolixe by extrauagant digressions from the purpose of the words, or obseruations therein taken vp: if any thing else doth sauour with you, I hope it will the more profit you. The *Ship* that putteth out to Sea hath her helme and Pilot to gouern her. The *Horse* that is taken vp for a iourney, his bridle to rule him, (for their mouths must be kept in with bit and bridle, *Psal.* 32.9.) And when we go out to war against our enemies, *Gods* law must order vs, turne vs about, and bridle our wayes. If this little vnworthy thing proue better then I can presage it will, I shall be the more willing to publish another "subiect, at this time by me, for fitter opportunity when it serueth. In the meane time I commend this to your practise, and you all to *Gods* grace, and remaine

Iam. 3.

" *Essaieson Iush. wherein the property of the Hebrew, & what the Targum, & Rabbins haue vsefull is set down: Lords wars:*

Your Seruant in Christ:

Samuel Bachiler.

paralell places of the Scripture conferred: and matter of obseruation throughout that booke of the Whereof I may say: Venit filius vsq; ad matricem: sed non est virtus ad pariendum.

To the Reader, whosoeuer.

An admonitorie Postscript.

READER, *It may be, when thou seest the Title in the frontispiece, and readest the Text, thou wilt think, that as the profession whereunto thou art a stranger, (as suppose no Souldier) so the matter of this Booke concernes thee not, who perhaps art a* Burger, *or home-dweller. But let not this hinder further inspection; and let me assure thee, that what here is spoken to them abroad, doth deepely concerne thee at home, though thou shoulast neuer be called, or once constrained to follow that course of life: for this, being a Scripture subject, is profitable for all. And howsoeuer wee haue to much cause to lament the vices, the outrages, the enormities of the Campe; yet know thou, and confesse, that all sinne is not there alone. And take these words of* Moses *to bee spoken to thee also, whose calling is domestique and at home, in Towne or Countrey:* When the Host goeth forth to war, then keepe thee (*euen thee, who stayest at home for thy ordinary employment*) from euery wicked thing. *Keepe thou thy selfe, I say, from the tap-house, the whore-house, the play-house; and the execrable euils of those accursed places. Keepe thee from idlenesse, and be diligent in thy calling, and in the holy exercises of prayer, hearing and meditating* Gods *Word, &c. And let vs feare, lest not onely their sinnes abroad, but our sinnes at home also, doe helpe mightily to pull the wrath of* God *vpon them, who for our sakes are employed abroad, and endure the parching heat, and the pinching cold, while we sit still vnder our owne vines. Yea this concerneth you* Magistrates, *and* Gouernours, *publike or priuate, to looke to good order in your Townes and families, and that prophane liberty bee not giuen to breake the* Sabboths, *to frequent and weare the thresholds of riotous places, for heathenish* May-games, *and* Whitson-ales, *(as they call their mad sports.) And suffer not youth to disorder themselues as they doe, to the shame and scandall of those places where they are. Oh, what neede haue wee in these troublous times, when the Host is gone forth to warre vpon our enemies, to be more*

carefull of our ſelues and ours at home, if (as I hope we doe) we wiſh proſperity to thoſe who are gone out. We haue more neede to giue our ſelues to watch, and pray, and faſt, and mourne for their ſinnes and our owne, and to couer the Altar of the Lord with teares, that ſo he may haue mercy vpon vs.

You that are at home, and worthily complaine of the ſinnes of the Hoſt, looke into your Townes, and Cities, and Houſes, and be aſhamed of the ſtewes and brothel-houſes among you, ſhamefully connined at vnder the noſe of Authority, by thoſe whom God will charge, for hauing ſo little heart, and Zeale, and courage, and conſcience to ſuppreſſe them. Looke and behold the breaches of the Sabbath by carriage & re-carriage; looke into the beaſtly exceſſe of drunkennes, chambering and wantonnes among you. Is your Hoſt gone forth to warre, and are you, (ô Citizens) free at home, to commit all vncleanneſſe, and that with greedineſſe? Know, that for theſe things vnreformed, and perſiſted in without repentance, God will ſearch you out with lights, and viſit thoſe that ſit frozen vpon their dregs. Know, you are to guard againſt euill at home in your ſtreets and houſes, as they that are abroad, to withhold from euill in their Campes. For is it not all one, whether their ſinnes abroad, or yours at home, doe vndoe and marre all lawfull deſignes? 2 Sam. 11. 11. The arke & Iſrael and Iudah abide in tents, and the ſeruants of my Lord Ioab encamp in the open fields, ſhall I then goe into mine houſe and eate, and drinke, and lye with my wife? &c. As their Camps therefore ſhould be holy Camps; ſo ſhould your houſes alſo be holy, that holineſſe dwelling in your ſtreets and houſes, God, who walketh in the mids of their Camps, may ſee no vncleanneſſe in you, and may walke in your ſtreets and houſes, and take pleaſure to dwell among you. and his ſoule may not abhorre you. Refuſe not then to take vp this, whoſoeuer thou art, and make that vſe thereof which thou maiſt doe. And God bleſſe the reading of it to thee. To God I commend thee, and the Word of his grace, and bid thee farewell, and am

Thine, if thou wilt make vſe of me.

S. B.

In Rev. Doctissimiq; viri
D. SAMVELIS BACHILERI,
Militem Christianum.

*B*eata Castra, quæ suprema Numinis
*A*uthoritate diriguntur vnicè!
*C*astra ô tremenda Copiis vel maximis
*H*ostis ferocis, præpotentis, impij!
*I*llis Bilhami nullius sacri doli
*L*enissimum molirier malum queunt.
*E*n ergò Christi qui gregem defenditis,
*R*ecta hîc docetur semita ad victoriam,
*V*tare Miles hoc libello; & tu, Dei
*S*incere cultor, quisquis es; bene rem geres.

Iohannes Spiliardus, *Ecclesiastes Gorinchemensis.*

Prosopopæia *PIETATIS*, optantis interesse & præesse Castris Christianorum, iuxta Dei Oraculum egregiè illustratum à D.S.B.

*I*psa ego, quâ solâ possit benedicier Armis,
E Castris *PIETAS* cogor abire procul.
O vtinã Christi qui nomine Castra sequuntur
*M*e Comitem vellent atq; Ducem esse sibi!
*S*ic nunquam miserè caderent hostilibus armis;
*H*ostibus ast ipsis damna parata forent.
*O*raculum Summi Ducis hoc testatur abundè
*H*ic *SAMVEL* cuius Præco fidelis adest.

Idem.

Of M. Samuel Bachiler his Campe-Royall or campe-Christian.

THe *Campe's* a *Schole*, where th'understanding part
Improuement makes, in everie *Liberall art.*
Where *practise* perfects, what in bookes we learne;
And *Dullards* from the *pregnant* doth discerne.
The *Campe's* a *Court*, where all *Heroick seedes*
Of *Courage, freedome, Nobleſſe, vertue* breeds,
Where *native comelines* is *man-like braue*,
And *inward worth* may *unbought* honor haue
The *Campe's* a *Theater*, where men *truly doe*,
What others wonder at to see in *shew.*
Where some doe *act* braue deeds, that others may
Liue afterwards, by acting them in *play.*
The *Campe's* a *Cittie, Discipline* the law,
Which doth incourage *Grace*, keepes *vice in awe.*
Where *order* rules within, and round about
The *armed-living walls* keepe danger out.
The *Campe's* a *world*, where men at once may see
With little travell, what varieties be
In severall Countries, and with easie toyle
Fetch home the *golden glories* of each soyle.
The *Campe's* a *Church*, where God is truly served,
And where the faithfull are in *death* preserved
From *lasting danger*; for his numerous host
Of *warlike Angels* pitch where danger's most.
Then idle *Truant*, from this *Schole* depart.
And *Sloven*, get thee from this *Court* to Cart.
And *Coward* goe make faces at a *play*,
There *stand* and fight, that here didst *runne* away.
Drudge to thy *yoake*, thou art no *free-man* here
And wandring *Puffe*, seeke *suites* and *belly-cheere.*
Divell get thee from the *Church* from the *elect*;
One Achan may an hoſt of Saints infect.
Vaine-glorious *Pride*, that ouer-valuest all
Thy owne hand doth, making great things of small.

Effeminate *ſloath*, that dar'ſt not march, watch, fight;
Whom winde, raine, cold, heate, hunger doth affright.
Envie that doſt detract from others worth,
And ſmother'ſt due deſert from ſhining forth.
Luſt that the bodie weakens, and the minde
Makes feminine, as if it altered kinde.
Drinke that doſt waſh wit, wealth, and worth away,
And like a *Whoore* thy lovers doſt *betray*.
Foole-frantike Furie that doſt, Aiax-like,
Thy *friend* with *fiſt*, thy *God* with *curſes* ſtrike:
Curſt *Avarice* that grind'ſt the poore to duſt,
And let'ſt the ſouldier *ſtarue* to *feed* thy luſt;
Avant to Hell, and leaue the honored traine,
Who loue *religion*, and count *grace a gaine*.
For here thou read'ſt all *cloudie vices* dempe
The *glorious ſplendor* of the *Chriſtian Campe*,
Which ſhould reſemble heauen, where *Michael* fought
With the *old Dragon*, and his rebell rout,
And caſt them headlong downe: ſo chace away
Serpentine ſinne, which doth thy ſoule betray
To *Death* and *Hell*; then looke to *outward foes*;
For *theſe* o're-come, becauſe we yeeld to *thoſe*.
This BACHILER moſt clearly hath expreſt.
And who art thou that wilt be to the reſt
A *Devill* to tempt, as he a *Saint* hath bin
To teach, to wooe, to weane thy ſoule from ſin?
Him imitate, abhor thine owne baſe minde,
Which wert of *God-like*, art of *Devill-like* kinde.
And if thou thinkſt I praiſe the *Campe* too much,
Know, but for thee, it is, or would be ſuch.

THO: SCOT

Miniſter to the Engliſh in Vtrecht.

MILES CHRISTIANVS,
OR
THE CAMPE ROYAL.

Deut. 23. 9.

When the hoſt goeth forth againſt thine enemies, then keep thee from everie wicked thing.

Verſe. 14. *For the Lord thy God walketh in the midſt of the Campe, &c.*

THE Lawes and ordinances for *Iſrael* were various, according to their ſeueral States and occaſions: And for as much as they had many enemies, to interrupt & trouble their peace, by a kinde of neceſſitie they muſt wage war; therefore in ſundrie places we finde many wholſome lawes & ordinances for that alſo. Here in particular we meet with orders from *God*, by the hand of *Moſes* to them. The *Order* in theſe two verſes giuen, is *negatiue* in the 9. ver. *affirmatiue* in the 14. verſe, which (by reaſon of a fit coherence betwene them) I haue ioyned together.

In the words of the 9. verſe two things are generally to

be noted: 1, The *substance* of a precept, to *forbeare all evill.* 2, The *circumstance* of the time, when that precept is most to be regarded; viz. *When the host goeth forth*, which is the time of warre.

The host] *Mahhaneh*, so called from encamping or quartering: otherwise called *tsaba*, importing order or battell. When the host goeth forth] *Mahhaneh* though of the common gender is here made feminine by the forme of the verbe: though such should not their mindes be, that go out like an armie, but masculine and manlike. Against thine enemie] or, upon thine enemie, viz. to battell, as chap. 20.1. 21.10. to warre. An usuall *Ellipsis* of the verbe infinite, easie to be understood and supplied.

Yet tetz: ing before ahhaneh may of forme mas- line, according o as the Spa- sh, Italian, ench, our for- r English and er versions de, When thou est forth &c.

The *antecedent* part of the words occasion this observation in the first place, (in that *Moses* ordereth their going out to warre, and speakes of the *subiect* of their warre, an *enemie*, saying; *When the host goeth forth against thine enemie.*) *Observe. There must be no warres, but against an enemie, and against a true enemie there may be warrs.* Which point hath two branches. 1, The *subiect against whom we warre must be our enemie.* He speakes not of going out simply, as if it were no matter against whom they went out, but of going out upon an *enemie*. An *enemie* seeking their hurt, *Enemies invading*, unquiet, turbulent *enemies* & such as would oppresse them, *Num.* 10.9. The reason is; 1, we must looke as neare as may be, that our warre be a iust war. *That which is altogether iust shalt thou follow, Deut.* 16.20. That warre is no iust warre, where it is not against an *enemie*. 2, That it may appeare, we are not a people that delight in war, who haue a curse denounced against them *Psal.* 68.30. *Scatter the people that delight in warre*; who out of a delight to proue troublesome to neighbour-bordering nations, ever & anon put occasions of warre on foot. 3, It is against the nature

Observ. 1.

l. 11. Such re the Am- nites upon om they went

ice is the e to an acti- that a foun- ion is to an se.

ture of warre, to be moved againſt any but an *enemie*. Such *hoſtilitie* is a plaine *robberie*.

Conſect. This therfore warreth againſt the practiſe of thoſe, 1, who will goe out to warre upon any humour whatſoever, and not alwaies againſt an *enemie*, but againſt ſuch as wrong them not, to make a vaine oſtentation of their might, and what they are able to do, to enlarge their borders, and make their names grow great in the world: Then which, what more wicked, out of meere ambition to make combuſtions among men? *Deviſe not evill*, ſaith the wiſe man, *Prov.* 3. 29. *againſt thy neighbour, ſeeing he dwelleth ſecurely by thee*. And the Prophet threateneth a *woe Iſ.* 33,1. againſt ſuch as are ſo unreaſonablie forward to ſpoile, when they were not ſpoyled. *Woe to thee that ſpoyleſt and waſt not ſpoyled*, that *dealeſt treacherouſly and they dealt not treacherouſly with thee, when thou ceaſeſt to ſpoyle thou ſhalt be ſpoyled, and when thou ſhalt make an end to deale treacherouſly, they ſhall deale treacherouſly with thee.*

2. This is againſt them alſo, who are readie for any employment in wars, whether againſt friend or foe, they care not, ſo they may finde pay, bootie, and prey, regarding onely their owne private ends, and particular gaines. Such whether they be *enemies* or no, againſt whom they goe in ſervice of war, ſhall giue an account to *God* for their going out: and may looke, never to goe in again, in peace.

The ſecond branch of the obſervation is, *that againſt an enemie there may be wars*, and the *Scripture* doth not diſallow it. *Gods* word doth not take away wars upon iuſt occaſion, onely it ordereth them. It takes away the abuſe of wars, but not the uſe, where there is iuſt cauſe. *When* (ſaith *Moſes*) *the hoſt goeth forth to warre, &c.* It is lawfull & warrantable then to goe forth to war in ſome caſes, but when needs we muſt: this is the rule of the *Scriptures*, that we *Exod* 17.8.9.

looke well vnto our ſelves, as afterward wee ſhall ſee. See *Deut.* 20. at large, and 1 *Kings* 8. 44. *If my people goe out to warre againſt their enemie, &c.*

Obiect. Leſt any obiect and ſay, This was the old time, when things were otherwiſe, now we have a new Law, and the

Anſw. caſe is not alike. *Anſ.* Let vs ſee from that new Law (which yet in ſubſtance is not another Law) vnder the N. T. moſt cleare and evident places. *Luke* 1. 12, 13, 14. where many comming to know their duty, among the reſt, the *Souldiers* they reſort to *Iohn* to learne what they ſhould doe, who inſtructeth them to a harmleſſe life, not to be rude, but diſapproues not of their profeſſion, only he laboureth to bring them to a lawfull vſe of it. Moreover, 1 *Cor.* 9. 7. *Who goeth to warfare at any time on his owne charge?* & 2 *Tim.* 2. 4. *No man that goeth a warfare, entangleth himſelfe in the affayres of this life.* In both which places the *Apoſtle* maketh honourable mention of wars duly vndertaken. The reaſon is; Iuſt warres are grounded vpon the Law of Nature, which requires defence of our ſelves, and reſcuing of ours. So *Abraham* goes out to redeeme his kinſman *Lot*, and to recover his goods, *Gen.* 14. 14. When *Abraham* heard, that his Brother was taken captive, hee armed his *trained* ſervants, &c. grounded alſo vpon the Law of *God*, which requires defence of Religion, 1 *Tim.* 2. 1, 2, 3.

Which was approved verſ. 20. though he took vp armes not by any ſpeciall commandemẽt from God, but from the law of Nature.

2 The fruit hereof in a iuſt quarrell (the ſlaughter of *Gods* enemies) is called the *worke of the Lord. Ier.* 48. 10. *Curſed be he, that doth the worke of the Lord negligently, and that with-holdeth his ſword from blood.* Now, it cannot be *God's* worke, but in a calling which *God* alloweth. It is alſo a worke of faith. For the Lords worthies, *Heb.* 11. 32. 33. are ſaid by faith to have ſubdued kingdomes. In which place as the courſe of the Apoſtles diſſertation ſheweth, vnder faith is comprehended a perſwaſion, whereby is beleeved

that what is done is well pleasing unto God.

This then may encourage, settle, and assure you in your way. *Onely be strong, and verie couragious. Ios.* 1. *Let your hands be strengthned, and be ye valiant. 2 Sam.* 2. *Be of good courage, and let us play the men for our people, and for the cities of our God. 2 Sam.* 10.12. But of this by the way. The consequent part of the words, and that which is of greatest consequence, is that which he warnes them of, when they draw forth. In these words, *then keepe thee from every wicked thing. Then*] at that time especially. *keepe thee*] beware, take heed. The *Hebr.* may here answer to φρουρέω, a military word vsed for guarding, see *Phil.* 4.7. the peace of God shall keepe, φρουρήσει shall guard your hearts, 1 *Petr.* 1.5. *kept by the power of God* (φρουρουμένους) guarded. So when *Moses* bids them keepe themselues, it is such a keeping as is a most speciall guarding of themselues: it may answer also to that other word φυλάσσω, sometime of the same signification in our *Saviours* Sermons. *From every wicked thing*] [*dhabbar*] is both a *word* and a *worke* or businesse. And then, here is forbidden, wickednes in word or in deed, whether *morall* or *ceremoniall*, as afterward. There be two sorts of evill things, as evill ayre, ill dyet, cold, heat, in their extreames, & this naturall discretion sheweth a man to keep himselfe from, and no neede was there to speake hereof; for as every thing doth naturally seeke it good, so doth it avoid the contrary. 2. There is the evill of sinne, and that is it, which is here forbidden: and first hee bids them beware of evill, and secondly, to beware of all evill. The *observation* is, *when wee are going to confront our enemies, wee must then especially take heede of sinne. Evill* is to be taken heed of alwayes: wee have no liberty at one time to be more free for sinne, then at other times simply. *Gods* word doth never connive at our extravagancies and excursions

to

to evill. *Sinne* is alwaies perillous, and full of danger to our ſoules and bodies; *Sinne* alway ſtandeth in our light, and is a croſſe barre in our waies; there neuer came good of *ſinn* at any time. But there are ſome times of more ſpeciall interdiction, and of worſe conſequence if we *ſinn*, and when there ought to be ſtricteſt watch againſt *evill*. At ſome times it may be more perillous, doe more ſcath and miſcheife. For it might be here obiected; why then at other times we need not care, or be ſo cautious againſt *evill*. Not ſo, but the meaning is, though at all times we are to looke to our ſelues, yet at this time, when we goe to warre, eſpecially. *And take heede to your ſelues* (ſaith Chriſt) *leaſt at any time your hearts be overcharged with ſurfeting, and drunkenneſſe, and cares of this life, and ſo that day come upon you unawares*. Take heed (ſaith he) *leaſt at any time*: He giveth no time of ſinning. *Watch ye therefore and pray alwaies*, as our *Saviour* addeth.

Obiect.

Anſw.

Abraham when he came home from the warres, according to his vowe, kept himſelfe from medling with the goods of that *King*, which to haue received, had beene a wicked thing. See *Ioſh.* 6. 18. *And you in any wiſe keepe your ſelues from the accurſed thing* (all ſinne is an accurſed thing) *leaſt ye make your ſelues accurſed, when ye take of the accurſed thing, and make the campe of Iſrael a curſe and trouble it.*

2 *Sam.* 11. 11. *Vriah* ſaid unto *David*, *The arke and Iſrael and Iudah abide in tents, and my Lord Ioab, and the ſervants of my Lord are encamped in the open field, ſhall I then goe into mine houſe to eate, and to drinke, and to lye with my wife; as thou liveſt, and as thy ſoule liveth, I will not doe this thing*. Whoſoeuer failed therein, he would not, though things in themſelues not unlawfull, onely at that time unſeaſonable. The reaſons are many and weighty, why we ſhould then forbeare ſinne aboue all.

The first is, least evill weaken us before our *Enemies*, & so we become a fit pray unto them, in the iust iudgement of *God*. *Sin* takes away those spirits, that life, that heart frō men, which ought to be in thē at such times. *Hos*. 4. 11. *Wine & strong drinke, and Whoredome take away the heart*. In the 20. of *Deut*. they are bid not to feare, but sin and wickednesse doth iustly disanimate. Nothing in the world doth so emasculate a man (& as it were unman him) as *sin* doth. *Sin* will cut our sinewes, & disioynt us, wholy enfeeble, & disarme us in the sight of our enemies. *Exod*. 32 25. 2 *Chr*. 28. 19. the people were made *naked* before their enemies. [*Pharang*] is to strip or draw off, uncover. What, did *Aaron* or *Iudah* take their armour from them? in no wise, but had occasioned *God* (for the sin they caused thē to commit) to take his armour of defence from them. Stript them they had in a manner, of *Gods* wonderfull & mightie protection, and so they were as a people starke naked. Their defence & protection was gone from them, as is said *Num*. 14. 9. *Feare them not, they are bread for us: their defence is departed from thē*. The meaning is, *God* had left them for their wickednes, & so they became naked, & as weake as water. Deprived they were of the power & providence of Almighty *God*, for that time. Though we haue no defence in the world, if we haue *Gods* protectiō, and his arme over us, we want no furniture & covering: on the other side, if we haue all outward fence, wanting *Gods* protection, we are but bare & open to our enemies.

Secondly, we cannot doe evill then, without great presumption, inasmuch as we haue least time to repent us of any evill done. Our dayes are never of the longest. *What is your life?* saith *Iames, it is euen a vapour, which appeareth for a little time, & then it vanisheth*. If our liues be alwaies so momentanie, much more when we goe with the host

against our enemies. Souldiers are specially *mortis stipẽdiarij*. We neede not proue unto you the evidence of this, which experience in the wars doth ever shew: yet for our remembrance, look upon these places of Scripture, where you shall see the hazards of the wars. *Deut.* 20.5.6.7. order is giuen for such and such to returne, & the reason is, from verie great likelihood, *lest they die in battell*. *Iudg.* 9. 17. *My father* (saith he) *fought for you, & adventured his life far*. So that, the life of a man in the wars is in the greatest perill, & venture that may be: 2 *Sam.* 11.25. *The sword devoureth one as well as another*. Chap. 15.21. *Surely, in what place my Lord the K. shal be, whether in death or life, there will thy servant be*. 18.3. *Thou shalt not go forth* (saith the people to the King) *for if we flee away, they will not care for us, neither if half of us die, will they care for us, &c*. By all which we may see the continuall hazards we are in: at that time we carrie our liues in our hands, and there is but a step betweene us and death. What time will there be, or place for repentance, in case we doe, especially if we will, sinne. Then to sinne must needs be a sinning, *with a high hand*, and presumptuously, when we know, that for that, and other reasons, we ought then to sinne least.

Thirdly, how haynously was *God* offended with the whole host of *Israel* and *Iosua* for the sinne of *Achan*. *Ios.* 6. and *Num.* 25. with al the people, yea with the *Heads*, v. 45. *Take all the heads of the people, & hang thẽ up before the Lord against the Sunne, &c*. Num. 16. *And they fell upon their faces and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the Congregation?*

Fourthly, because it is the greatest honor, when the occasions are greatest, to be abstemious from sin. At other times perhaps, we haue not that freedome of our selues, we cannot alwaies do the evill we would, we are pent & walled

walled in perhaps, then if we do no evill, it is no marvail, but when the dore is open, as it were, and we haue more oportunitie to ſinne abroad, then not to ſin, is a greater glorie. As it is a greater grace to abſtaine from drunkennes & ſurfeting at feaſts & meetings, when the occaſions will be more, becauſe of more freedome & plenty of the creatures, and becauſe of the vile provocations through prophane healths, which one or other commonly puts afoote. And change of *place* brings change of *obiects*. *Achan* had not had the occation but there where he was, to haue played the thief. And for *Achan* to abſtaine at other times, was no praiſe to *Achan*, but then to haue forborn, had been his glory. *If thou faint in the day of aduerſitie* (or, if thou art remiſſe in the day of ſtreights) *thy ſtrength is ſmall*, (or, narrow is thy uertue) *Prov.* 24.10. If thou ſheweſt not thy ſelfe a man, when occaſions come upon thee, thy reſolution and courage is but weake.

Fiftly, he that hath power over himſelfe abroad, will undoubtedly keepe himſelfe at home. Let a man liue *ſoberly, godly, and righteouſly* abroad, and ſuch a one ſhall be ſafer from evill doing at home. *Tit.* 2.

Sixtly and laſtly, we ſhould ſo minde our calling (*hoc agere*) and be ſo imployed and exerciſed, ſo intent and taken up therein, as to finde no leaſure to ſinne.

This ſerues for complaint, for (alas!) when are we more ſinfull, we run into forbidden evill, becauſe it is forbidden, & then eſpecially, when it is moſt forbidden. So malignant is our nature, ſuch peccāt humours are we repleat of, unleſſe purged with a great deale of grace. It is this doth aggravate our ſin, that we thē ſin moſt, whē & wherin we ought to ſin leaſt. We are ſinfull enough at home, but whē we are gone forth with the hoſt, to fight againſt the common adverſarie, then, thē we are exceſſiue, & fall

together by the eares, & fight unmanly one with another, then we ring of prophanenes, then towne & countrie, & all places where we come, are filled with the noise & clamour of our evils, our drinking, & drabbing, & stabbing, & pillaging without respect of persons. I wish we might not speake so often of these things. Tis no pleasure to us, to grate your eares with the unpleasant and harsh sound hereof. Yet, as he that will haue his sores cured, must suffer them to be touched, yea sometime launced: so, if you will haue these evils healed, you must heare of them, and sometime with bitter reproofe to them.

Is this to keep us from evill, to run into the wilfull and heady practise thereof, *as the horse rusheth into the battell?* And is it not usually seene that many come sober and civill at least, to the warrs: but when once the host is gone forth, and they with it, they do as much forget goodnes, as though they had never knowne, or been where it grew. And yet some of them, haue had good education, graue instruction, sweet plantations, and haue sprout up with the blossomes of hope: some of them haue had religious carefull parents, who haue sown them with the seeds of moralitie toward men, true pietie toward *God*, who yet, when they betake themselues to the warres, lose all civilitie, all frugalitie.

Note.

Secondly, let this admonish you to look better to your selues, for keeping your selues from sinne, as at all times, so in the Campe, especially. Haue speciall care, when the host goeth forth to battell against your enemie, to doe no wicked thing. *Take ye therfore* (saith *Moses*) *Deut.* 4. 15. *good heed unto your selues, lest you corrupt your selues.* So, be more then ordinarily carefull, that no unseemely thing be done by you, or any of you, at that time aboue all other. Lay all those foresaid reasons before you, & consider well what argu-

arguments diſſwaſiue they may be unto you, from ſinne and wickednes, when we are come out with the hoſt to warre. And firſt, remember how it may weaken your hands, enfeeble your hearts, ſo that when you ſhal thinke your ſelues in a manner, *bewitched*, it is nothing but *ſinne* hath done it. *Ieſ.* 33. 14. *The ſinners in Sion are afraid, fearfulnes hath ſurprized the hypocrites.* And that, which is your weakenes, ſhall proue your *enemies* ſtrength, not the ſins which they doe, who know no better, but the ſins which you doe. The danger of ſin is not ſmall, the prophet *Moſes* would dehort them from it, as from a thing moſt pernicious. Sin is deadly & hurtfull, in as much as it takes away our ſtrength from us, & giveth ſtrength to the *enemie* againſt us. You know, how eaſily *Iſrael* was vanquiſhed by the ſin of *Achan*. *Balaam* and *Balak* would have wiſhed no more, then that *Iſrael* might have beene more inſnared with ſin, whereby they ſhould ſoone haue felt alteration. *Sin* cutteth off our locks as *Dalilah* did *Sampſons*. *Sin* is as *poyſon*, which when a man hath taken in, his haire, his nailes fall off, & teeth looſen in his head: Such a poyſon is ſinne to the bodie of an *Armie*, to the heart of man, it maketh all ſtrength to fall from him & wholly diſſolveth him in a manner. It is like the fiſh *Torpedo*, which with her deadly, & Narcotick force, benummeth the hand of him, who commeth near to catch her. In a word, it is like the *Remora*, wch beyond admiration ſtaies our courſe, as *Caius* the *Emperours* ſhip, when the whole fleete went forward; which while they wondred at, and ſearch was made, they found that little creature cleauing to the Rudder. Is that it (quoth he) with indignation, that withholds me? It is ſtoried of the *Iewes* that while they ſinned not, they proſpered. *Becauſe God* (ſaith that *Ammonitiſh* captain) *who hateth iniquity was with them*

Plato in Menone.

Plin. lib. 32. cap 1.

Iudith. 5. 16. &c.

them. But, when they departed from the way he set them in, *they were destroyed, led captiue, had their temple cast downe. And now one thing* (saith he) *shall be their ruine, if ther be any fault by sinne against God in this people, euen this shall be their ruine, let us go up, for we shall foile them: but if there be no iniquitie among them* (that is, if they haue kept themselues frō everie wicked thing) *let my Lord* (saith he to the Generall) *passe by, for we can prevaile nothing. They will haue the honour, and we shall goe by the shame.* For which speech hee hardly escaped with his life. To apply this, when you go out upon service, know nothing in the world can impede and preiudice you, but sin, that you may keep your selues from eviil, when the host goes out to war. As when nature striveth with a disease, we will not weaken it by more distempering our bodies, with what may wrong them, but will keep our selues within compasse, according to the wholesome rules of Physick: so, when we striue with the cōmon adversarie, we ought to keep our selues within compasse, according to the wholsome rules of *Gods* word. Some things there are, we shun, which would not do us halfe the harme, which yet we cannot ever avoid, as ill weather, sicknes, fire, water. There be other things againe, to wit, our *sinnes*, far worse, and more pernicious, which we may avoid, if we would.

Secondly, remember how presumptuously you sin, and with an extream high hand; when you sin now, when as you know you ought to sin least, not being ignorant what little space thou maist haue, or none at all, for grace & repentance. If thou wilt put forth thine hand to evill, thou maist be dead, before thou shalt haue an heart to cōsider, or time to say; *Lord, what haue I done? Ahab* was slaine by a bow drawn at a venture, & smitten between the ioynts of his harnasse, when he litle thought of any such thing. One

1 King. 22. 34.

Iesus

Ieſus the ſonne of *Ananus* (as *Ioſephus makes mention*) going about the walls, in the ſeige of *Ieruſalem*, with a ſtone ſhot from out an Engine, was ſuddenly killed. I note it, not as wonder, but giue inſtance of a thing, though ordinarie, yet worthy to be made uſe of. *Ioſeph. lib. 7. cap. 12.*

Thirdly, remember that if *God* were ſo offended with others, and a people as well beloved as we, for one or two evils, that he wil not be well pleaſed with us, except webe more careſull thē they were. He is angry at ſin alike in al.

Fourthly; remember what an honor this will be to you, to keep your ſelues from evill, whē you haue the greateſt occaſions to run into evill. You muſt not thinke to make that an excuſe; who can in a *leager* keep himſelfe from the common evils? I cōfeſſe it is hard; but ſo much the rather ſhouldſt thou keep thy ſelfe from doing evill, if thou reſpect thine owne honour, which then is ſeene moſt, when the occaſions, to haue been wicked, were not the leaſt. It is a teſtimonie, of the greater meaſure of grace in thee.

Fiftly; remember to keep thy ſelfe from evill abroad, and thou wilt with leſſe difficultie do it at home, that ſo both abroad and at home, it may be well with thee and *God* may bleſſe thee.

Laſtly; remember that *one thing is neceſſarie*, thy calling, thy employment, which for the moſt part ſhould ſo take up thy thoughts, that thou ſhouldſt not haue time to doe evill, *Obi.* But muſt we haue no time to recreate our ſelues? *Anſ.* Yes, but not with ſin. He that ſaith there is a time for all things under the ſun *Eccleſ.* 3. doth ſpeake of no time allotted for ſin, becauſe ſin muſt be done at no time. He divideth time between ſundrie ſorts of things, but he divideth none between good employmēt, & evill practiſe. To ſhew, that we ſhold be alwaies doing ſomewhat, wher of ſome good may come, never doing any thing which is *Luke 10.* *Obiect.* *Anſw.*

of

of a nature evill in it selfe, or of evill consequence.

Keepe thee (saith *Moses*) from evill, *when the host goes forth*. First, he spake of the *generall* bodie, then of the *particular*. The *particular* lesse carefull of himselfe, to keep himselfe frō evill, but giving libertie to himselfe, draweth on the *generall*. Sin is of a spreading nature: & when one goes before, (like beasts that leape over a pale into a corne field, or out of the parke) all follow. The prayer, *Deliver us frō evil*, requires your diligence & care, not to run into evill. Who will madly run into a ditch or well, & yet say, *deliver us frō evill?* We must thinke *sin* to be to us, as the forbidden fruit to *Adam*, which he might not eate of upon pain of death. We must let *evill* be to us, as the *hony* to thē 1 *Sam*. 14. which *Saul* too strictly forbad his *souldiers* to meddle withal. *Sin* must be to us as the wine to the *Rechabites*, abominable to sip of. Yea, we must keep our selues, & everie one his brother, as near as is possible; for that sin we may keep others from, & do not, becommeth our sin. The *Apostle* bids us, not to partake in other mens sinns: then do we partake in other mens sinns, not onely, when we ioyne with them, but when we doe not (if it lye in us) hinder them frō evill. And the evill which any doe, by our connivence, shall trouble us, as well as them, perhaps more. And such as are in place must watch & keepe others from evill, as much as in thē is, (& much is in them to do, a great deale more then they do) visit their unlawful haunts, & haue a vigilant eye to thē. And one another must we keep by good counsell, by forbearing to ioyne in evill, & by discovering intended evill. But especially, let everie man keepe himselfe, lest we be examplarie to others in evill, & sith a mans own good should chiefly be tendred by himselfe. 1 *Thes*. 4. 4. 5. *This is the will of God, even your sanctificatiō, that ye shold abstaine frō fornication. &c.*

1 *Thes*.

1 *Thes.* 22. *Abstein from all appearance of evill.* 1 *Pet.* 2. 9. *I beseech you as pilgrims and strangers, abstein from fleshly lusts.* 1 *Tim.* 5. 22. *Keepe thy self pure,* and in another place, 1 *Tim.* 4, 16. *Take heede unto thy self.* *Iam.* 1. to keep himself, *unspotted of the world,* is *pure religion.* *Iude* 23. *hating even the garment spotted with the flesh.* And *Rev.* 18, *touch no unclean thing.* hold all sin for unclean, to keep thy self from it.

And that wee may do thus the better, consider briefly, what *means* may be used by us. The *means* may be reduced to this method and order: viz. they are either *generall* or *speciall.* Of the former sort, is to gird to ones self the whole *armour of God.* *Ephe.* 6, 14. And of that armour, to remember the sword, which is the *word of God,* and specially such places of the *Scriptures,* as this, & the like before. And let thy heart, be the sheath of this spirituall sword. *Psal.* 119, 11. *I have hid thy word within my heart, that I might not sinne against thee.*

Secondly, thinke of *prayer,* which though it be no proper piece of that armour, yet necessarily belongs thereunto. With prayer join vowes, frō a resolved spirit. Pray, I say, to *God,* to keepe thee, as the Prophet *Ier.* 17, 14. to *God* do thou pray for his grace, *The Lord is faithfull, who shall stablish you, and keepe you from evill.* 2 *Thes.* 3, 3. And his grace is powerfull. 1 *Pet.* 1, 5. *to guard thee.* Forget not *vowes,* which is *the bond of the soule.* *Num.* 30. 3. And the Greek word εὐχὴ is both a *prayer,* and a *vow* in sense, and we shall do well to joyne them together in *practise.*

Of the latter sort of means, to wit, the *particulars* are these four, which follow. The first is, to look to the heart, and to the very first risings of evill there. The heart is the fountain. Other evils lye without you, but the evils of sin lye within you, in Ambuscado, even in our verie hearts. *Salomons* counsel is, *Pro.* 4. *Above all keepings keep thy heart.*

Let not thy heart consent, nor give it leave, to thinke of evill, and thy hand shall never act any unworthy thing.

Secondly; keep from outward occasions & make a covenāt with thine eyes. And if thou wilt indeed keepe thee from wickednes keep thee from *wicked companie. Prov.* 1. 10. If thou be a child of wisedome, heare the wholesome councel of thy mother, saying: *My son, if sinners intice thee, consent thou not.* If still they urge thee (as sin is impudent, and importunate, & will hardly be said nay) & say *ver.* 11. *Come with us, let us lay waite for blood, &c. ver.* 14. *Cast in thy lot among us, let us all have one purse.* My sonne, *walke not thou in the way with them refraine thy foot from their path: for their feete runne to evill, &c.* There is no more diueliſh occasion to all wickednes, then wicked & vicious company.

Thirdly, betake thy self to the opposite good thing, or busie thy self in wel doing, about thy calling, *generall*, as a *Christian*, in prayer, in reading profitable books, *divine* or *politique* when thy leasure serues thee, not in those bawdy and wicked Playbooks, or *Amorous* toyes, the scumme and scurf of scald and scabby heads, as one calleth them.

Particular, in the place that thou art in. And somtimes unbend thy self thou maist to the moderate exercise of some lawfull recreation.

Fourthly; labour for a greater measure of *Gods* fear. What is the reason we are so headlong in sin, and so voide of all care, but the want of this grace? There is a slaviſh fear, & a fear filial: if it be but frō a slaviſh fear that thou fearst to do evill, to auoid punishment, which wil certainly follow thy sin (*for bee sure thy sinne will finde thee out. Num.* 32. 23. And *the stipend of sin is death. Rom.* 6, 23. And *if you live in the works of the flesh you shall dye. Rom.* 8, 14.) even that is somewhat, and shall lessen thy punishment in hell. If it be from a filiall fear and respect, that withholds thee, it is so

much

much the better, that like a childe, the loue of thy Father, mixt with an awefull feare of his displeasure, restraineth thee. Were such a feare, or any feare of *God* before our eyes, & in our hearts, it would keep us from a great deale of sin. It would tye our tongues from lyings, slanders and false *accusations*, from hideous *blasphemies*, which flye up & down among you, from *filthie-speaking*. Would binde our hands from revenge, & shackle our feet, from running to any evill whatsoeuer. But this feare of *God* being away, (as it is from the most) wee make no scruple, no conscience, no matter of any wicked thing or word. If thou hadst the feare of that glorious *God*, whose order this is, which is here giuen, thou wouldst not dare to put forth thy hand to evill. Compare *Mal.* 3, 5. with *Rom.* 3, 14--18. & there may be seene that the want of *Gods* feare, is the cause why men dare doe any wickednesse.

The second thing to be noted here, is, that this prohibition is *absolute*, and *uniuersall*, *to forbeare all evill*. *Thou keep thee from everie wicked thing*, or, *from all*. *Obser.* 2. *Men must keep themselues from all and everie evill, when the host goeth forth &c.* There is a twofold prohibition from evill, as one sheweth. The one *absolute*, and simple: as to blaspheme, to lye, which are directly against *Gods* nature, which we may in no wise doe, upon any termes whatsoever. The other respectiue; as not to kill, work on the Sabbath, plunder, burne, and fire houses, and corne, which things *God* himself doth sometime, and is lawfull to be done against an enimie. The evill we are here forbidden, is of the former nature, in manners and behaviour, from all which we are to abstaine. *Obser.* 2.

When *Adam* was in *paradise*, *God* gaue him the liberty of all trees in the garden, except the tree in the midst of the same, which he enioyned him not to touch. Al- *Gen* 2, 16, 17.

lowing him all trees, exempting him of one. But in this case God allowes no tree of sin to be approached unto: he hath exempted us from everie one. *Lev* 18.24. *Defile not your selues in any of these things.* and 2. *Cor.* 13. 7. *I pray God* (saith the Apostle) *that ye doe no evill, not that ye should appeare approved, but that ye should doe that which is honest, &c.*

The reason is; Gods hatred, & minde, doth go against evill universally, all as well as any; who therefore hath forbidden all evill in the morall Law. And in the 14.v. here following, God must not see any uncleānes in them.

Secondly; Conscience, where it is of evill, as it is evill, forbeareth one as well as another, every one, as well as any one: for conscience is *universall* in goood or evill.

Consect. Hence then you see, that we would not haue you more precise and scrupulous in your carriage, and conversation among men, then *Gods* word would haue you; wherein you see no dispensation for any wicked thing. The Word whereby you must be judged at the *last day*. Wee dare giue you no more libertie, then that doth; and wish, that you would take no more.

But let us enquire, what evils specially of all evels, we are to forbeare. And some *species* and *particulars* contained under this *generall*.

First; thou must keepe thee from those evils in particular which *Gods* word doth mention to be evils, and wicked things, more specially, in his sight; as namely: *Violence*, to those we ought to offer no *violence* unto. See these places: *Deut.* 2, 4. a strict command. *And command thou the people saying; ye are to passe through the coast of your brethren, &c. take good heed unto your selues, meddle not with them. Deut.* 20. 19. *God would not suffer them to doe violence to the trees. Luke* 3. 14. *Doe violence to no man, &c. Psal.* 62, 10. *Deuids* speech to his *Souldiers; Trust not in oppression,*

sion, become non vaine in robberie. This is one of that all, which we are forbidden; and yet too rife among us, and too commonly practised by us.

Another is *fornication* or *adulterie.* See 1 *Sam.* 21.4. *Davids* young men must keep them selues from women. and 2 *Sam.* 11, 11. *Vriah* also speaks against lying with his own wife at that time, much lesse would he haue his whoore by him, at any time.

which (as it seemeth (respected not so much the holy bread in that place spoken of as their iourney with David in the wars, although their own woman.

Another wicked thing is, *abuse of the creatures* in drunkennesse and ryot: which excesse in a campe, is contrarie to that, required in those that goe a warfare. See 1 *Cor.* 9, 25. *Euerie man that striveth for the masterie is temperate in all things.*

Another wicked thing; is *murmuring* and *mutining* in the Campe. See this taken notice of in those rebels *Num.* 16, 1, 2, 3, 11. which was to be punished with death. *Iosh.* 1, 18.

In a word; *euill speaking* is wicked. And that is under this *Hebrew* word, forbidden in the text, which signifieth *word*, as well as *thing*; *keepe thee from euerie euill word*, as well as *keepe thee from euerie wicked thing.* See *Lev.* 24, 12, 14. *he that blasphemed* (or, as the word signifieth, that pierced through) *the Lord his name, all the Congregation stoned him.*

And, those be specially the euils, when the host goeth forth we are to keep our selues from. And whatsoever els is wicked: and thinke no evill to be too little to be eyed. Consider him *Num.* 15, 32. that having gathered sticks upon the Sabbath day, he must be stoned without the Camp.

Secondly; thou must keep thy self, as from everie evill & wicked thing, so from *thy particular euill*, which is, the evil of sinn thou art most by nature prone unto. *David* calleth it, his *iniquitie.* *Psal.* 18, 24. *I will keepe my selfe from mine iniqui-*

iniquitie. As everie wise and carefull man will looke most to that humour, which is most naturally predominant in him, and correct it. *Psal.* 39,1. *I sayd, I will take heed to my wayes*: and because he might sooneſt do amiſſe with his tongue, he would ſo take heed to his wayes, that he would not offend with his tongue, which he moſt feared, it ſemes: *I will keepe my mouth with a bridle*.

Conſect. 2. Therefore againe, in caſe we haue fayled againſt this caveat, & haue done any evill, our hearts ſhould ſmite us, for as much as we haue ſinned againſt the expreſſe charge of *Gods* word. And this is a ſigne of true grace, and of *Gods* good *ſpirit*, and of a tender conſcience in a man, to feele the evill he hath done. A man of a tender ſtomack, or, who hath this or that grief about him, if he venter to eat or drinke of a thing that is hurtfull, he ſhall preſently hear of it, in that part yll affected: ſo, whoſoever hath a true conſcience of all evill, having unhappily done any, drawn away of his own luſt, and entiſed; will ſoone complain thereof. *Dauid*, when he had ſtretched out his hand againſt *Saul*, the Lords anointed, the fact did not a little perplex him.

And thus much of this Caveat giuen the people, to forbeare evill, and everie wicked thing, when the *hoſt* eſpecially is gone forth againſt the enimie.

Now it followeth, that we conſider the words of the 14. verſe. *For the Lord thy God walketh in the mids of thy Campe, to deliver thee, and to giue up thine enimies before thee: therefore ſhall thy Campe be holy, that he ſee no uncleannes in thee, and turne away from thee.* Which words, follow as a reaſon of the former, why they muſt do no wicked thing in the hoſt. The *argument* hath two things in it, to be generally noted:

Firſt, a *propoſition*, concerning *Gods* preſence among them.

them: *For the Lord thy God walketh in the midst of the Camp.*

Secondly; the *consequence* or *conclusion*: *Therefore shall thy Campe be holy, &c.*

The first, is amplified from the finall cause of *Gods* presence among them; which is, *to deliver them, and to giue vp their enimies before them.*

The Lord thy God.] The *Chalde* applyeth it to the *Diuine Maiestie*, or *presence*; so called, from *dwelling*, and fitly applyed to *Christ*, who dwelt among us, *Ioh.* 1. And doubtlesse, the auncient *Hebrewes* meant it of the *Messias*.

Walketh] *mithallech*, the *forme* of the word, noteth the frequencie of the action, walking vp and down, and as it were to and fro, here and there, continually, like a diligent *inspectour* or *overseer*. *In the midst*] that is, among or within in the Campe, as the *parallell* phrase elsewhere betokens; not precisely respecting the midst, the heart, but the Campe, *generally*. See *Gen.* 2.9.3,3. and 23,6. *Gen.* 24,3. for the meaning of this phrase.

The first *observation is*; that *God hath his walke among us, where were we are encamped against his and our enemies.* Observ. 1.

In the 20 chapter he is said, to be with them, and to accompanie them in their wars.

Levit. 26, 11, 12. *I will set my tabernacle among you, and my soule shall not abhorre you. And, I will walke among you.* Chald. *My* Word *shall walke among you.* Compare it with *Ioh.* 1, 1.) and will be your *God*, and you shall be my people. *Gods* walke is everie where, *He* hath his paths in the sea, and strideth over the land. But, he is specially said, to be in some places. As *Ioshua*, lodged among his people *Ios.* 8,9. so, *God* encamps among his, and lodgeth in the midst of them, *as a King in his armie. Iob* 29, 25. *Iob* compares himselfe in the dayes of old, speaking how it was wont to be with him in elder times, the years of his prosperitie,

perity, when the light of *God* shined upon his tabernacle, saith, *he sate chiefe in the gates, as a King in the armie.* *God* walketh in the mids of his Camps, as a *King* in the army, as the mighty *Lord Generall*, and *Lord of hosts* and armies, like *a man of warre. Exod.* 15, 3.

Consect. 1. Doth the *Lord God* walke in the mids of our Camps? then should we take him in. Doth he walke abroad, as it were, and shall we let him alone, and not seeke to enjoy him? Oh, let him haue a roome in your hearts, in your tents and Cabins, he knocks, and would enter in to you, if you will open unto him. Yet I must tell you, *God* will not goe in to all. He will abhor to goe into *Achans* tent, for there lyeth the *accursed thing*. In the 16. of *Num.* 26. ver. they are bid to depart the tents of the wicked; and will God himselfe goe in to them? *He* will not goe into these filthy places, that are nests, and cages of uncleane birds, and where no goodnes, no holynes dwelleth, no prayer, nor praysing of him, no reading of his Word, nor feare of his Majestie resideth: nothing but lewdnes, wantonnes, oaths, and all manner of impietie. Nay *God* will turne away from such, as followeth here in the words. If thy tent be a tent of wickednes and sinne, *God* is a consuming fire, and will scatter fire, and burne up, the tents of wickednes, and the wicked in them. *Purge out therefore the old leaven*, that the *Lord* may delight to come into us. But as there was no roome for Christ in the Inne: so I doubt me, there is little roome for *God*, in the tents & tabernacles of many of us. He walketh in the midst of us, to see who will giue him the best corner of his heart, the best entertainment in his tent. If some great man of worth & presence should make his walke continually among us, if we thought, he would vouchsafe to come unto us, wee would make him the best welcome wee could: but there

is not

is not the meaneſt of us, if by prayer we invite *God* unto us, though our tents be never ſo poore, to whom he will not eaſily vouchſafe to come. But we unkindely neglect him, being naturally ſtrangers unto him *Epheſ.* 4. Yet as the *Spouſe* in the *Canticles* tooke hold of *Chriſt*, and pulled him in: ſo take thou hold on *God*, and draw him in to thee. But, *there is no man, that calleth upon thy name, and that ſtirreth up himſelfe to take hold of thee*: as the *Prophet* complains *Iſ.* 65. ſpeaking of *God*. *Acquaint now thy ſelf with him, and be at peace, thereby good ſhall come unto thee put away iniquitie far from thy tabernacle. Iob* 22. 21.

Secondly; is God walking among us? therefore, we haue, and ſee the more reaſon to keepe our ſelues from everie wicked thing, as before we heard. A moſt effectual *argument* muſt this needs be, to conſider him, who is inviſible, and hath his walke in the midſt of our Campe, for everie man to mande himſelf to the good behaviour. As a *King* hath many times, his ſecret unknown pacings, inviſible walkings among his ſubjects, and heareth all that they ſay, beholds all that they doe, and ſometimes heares them ſpeake of things farre unmeete for them to intereſſe themſelues in; poſſibly ſpeaking treaſon, againſt his crown and dignitie, reviling his perſon, diſgracing him, or ſome of his, depraving his government, his actions or doings. And all this, with a ſilent eare paſſing it, or els takes hold of them in the manner. Euen ſo doth *God* walk in the mids of us, we ſee him not, a cloud covering him, a Canopy overſhadowing him and his brightneſſe, leaſt we be conſumed by him, who ſeeth and heareth, though we thinke not.

And as in the third of *Geneſis*; he was walking in the mids of the garden, when *Adam* and *Eue* had hid themſelues, and called unto them: ſo can he call unto us, what-

ſoever we are about, whenſoever we ſpeake, or do amiſſe, as he called ſodeinly to them three for ſpeaking evill of Moſes, *Num.* 22, 1, 2, 4. And can he chuſe but heare us blaſpheaming his name, and toſſing his glorious *attributes* up and down, in our unſanctified mouths? Shall not he, who walketh in the midſt of us heare our diſgracing his *meſſengers*, revilling his *ordinances*? Can he chuſe but ſee our *miſ-carriage* and *miſbehaviour* toward him, and one toward another? Cannot hee ſee one reeling in his filthines of ryot and exceſſe, in his drinke and vomit; another ſmiting with the fiſt of wickednes? another *idle*, negligent in his ſervice, or ſinfully employed? *Thou giveſt thy mouth to evill, and thy tongue frameth deceit. Thou ſitteſt and ſpakeeſt againſt thy brother, and ſlandreſt thine owne mothers ſonne. Theſe things haſt thou done, and I kept ſilence, thou thoughteſt that I was altogether ſuch a one as thy ſelf: but I will reproue thee, and ſet them in order before thee.* Pſal. 50, 19. *For the wayes of man are before the eyes of the Lord, and he pondereth all his goings.* Prov. 5.21. *Mine eyes are upon all their wayes, they are not hid from my face, nor is their iniquitie hidde from mine eyes.* Jer. 16. 17. The greateſt incentiue to all good comportment and carriage, is this; to remember, God is walking before us. And, *he which made the eyes ſhall not he ſee? he that made the eare ſhall not he heare?* Pſal. 94. If thy *Prince* or *Generall* were walking in the midſt of us wouldſt thou dare to doe what thou doeſt, for evill, when thou dreameſt, he is not neare thee? *Offer this* (ſayth *Malachie*) *unto thy Prince* So, do that which thou ſhouldſt not do, before thy Prince, and ſee how hee will take it at thy hands. And, ſhall the glorious *God, of pure eyes* walke up & down among us, and we boldly and preſumptuouſly ſinne againſt him, juſt before him? oh, ſet *God* before you. But, ſayth *David* of the wicked, *God is not in all their*

thoughts

thoughts. Let his *reſpect* rule and ſway, in the hearts of us all. *Stand in awe therefore, and ſinne not. Pſalm.* 4, 4. He ſhall not neede to come downe (as *according to men* is ſaid of him) now, and ſee whether we haue done altogether after the crye of our ſinnes, and if not, that he may know. Wherefore, doth the *Lord* walk in the midſt of our waies, of our walkes, of our Camps? what ſhould we be carefull to doe then? but, to take heede to our waies and walkes, that they be not to evill, but to walke before him, and be upright, as he ſpake to *Abraham, Gen.* 17. 1. and walke humbly with our God: *Mich.* 7. *What doeth the Lord thy God require of thee, but to ſhew mercy, &c. and to walke humbly with thy God?* Let us neither doe nor ſpeake any more, then what wee durſt doe or ſpeake before the *Lord*, who walketh in the midſt of our Camps.

Confect. 3. Then here may wee performe ſervice to him, euen in our Camps, where he is, where he treadeth. Tyed we are not to any remote place, to goe and worſhip the Lord, or if we would enquire at God. His *arke* in the mids of them 1 *Sam.* 4, 5, 6. was a *Symbolicall* ſigne of his preſence among them. And that hee who *walketh in the* Revel. 1. *midſt of the ſeuen golden Candleſticks*, walked alſo, in the mids of their armies. Here may we, here ought we, to erect and ſet up his worſhiſt. For this cauſe we finde the *Levites* were diſperſed among their Camps, and quarters as we may read in *Numbers* and *Ioſhuah*. And when *Saul* was in the field the *Lords Prieſt* was with him, 1 *Sam.* 14. 3. And if indeed the *Lord* walk in the midſt of our Camps, et him haue his *Sabaths* ſanctified, and thoſe duetie performed, which he expecteth from us. Let him haue his *morning*, and *euenings ſacrifices* among us. Oh, let his waks ſmell & ſavour with the reake of all good things done to him. And that he may delight to be among us, let us, oh let us per-

fume his waies with he odoriferous incense of prayer & praise, and strew his walks with the sweete spices of Faith and repentance, as with roses and lillies.

This first part is illustrated, from the end of his walking in the midst of our Camps: Namely, *to deliuer thee from thine enimies, and to giue up thine enimies before thee.*

Vnde Apollinis. λοξίας παρὰ τὸ λοξῶς μαντεύεσθαι, *quod ambiguis ambagibus, responsa consulentibus dare.*

Gods oracles are plaine, and labour with no ambiguities, like those of *Pyrrhus* and *Cræsus*, whereof no certaine meaning could be gathered, whereupon to go boldly forth.

to giue up thine enemies before thee] to deliver before, here, and 2 *Chron* 6, 36. is to deliver unto. Conferre *Deut.* 7, 2. with 23. as if he should haue said. In thy Campe doth the *Lord* thy *God* abide, there doth he walke purposely, to deliver thee from thine eneimies, and to deliver thine enemies unto thee.

Obser. 2.

Observat. 2. *Gods* walke, *and presence amids our Camps, is with a purpose to doe us all good, to keepe us from our enemies, and to giue us power over them.* Not onely, to deliver us from them, that they put us not to the worse, but to giue them into our hands. See *Deut.* 20. 4. *The Lord your God is he that goeth with you, to fight for you against your enemies to saue you.*

The reason is: first, because his people haue the right & the cause. See 1 *Kings* 8. 45. And the *Lord* is bound after a sort, to maintaine their judgement, their *right* or *cause.*

Secondly, the warre is his 2 *Chron.* 20. 15. *the battail is not yours, but Gods.* And the cause is the *Lords* own *Psa.* 74. 22. And the *Lord* is their *Captaine.* 2. *Chron.* 13, 12. And, he hath taken them on, who are therefore his armies and troopes, 1 *Sam.* 17, 26, 45. So that his houour lyeth upon it, and is interessed in it, in regard of the enemie, who otherwise will blaspheme, if he saue not his people, they will insult, *Deut.* 32, 27. *Psal.* 79, 4. Againe in regard of his

his people, they cannot glorifie him, as were meet they ſhould. *Pſal.* 50.15.

Thirdly, God will make his people revenge the *quarrell* of his Covenant upon them.

This ſets before us an argument of *Gods* loue & prouidence, and care for his, in being thus propitious to them in their wars, as to be among them, for ſo gracious an end. Here ſome may obiect, how is it then, they are ſo often delivered, *from*, but *to* their enemies, & in ſtead of hauing their *enemies*, their *enemies* haue them: which *Iſrael* oftentimes had experience of between *Egipt* and *Canaan*, and afterward. See *Ioſh.* 7. They ſmot *Iſrael* euen unto *Shebarim*, a place ſo called, from the mightie breach, which was made at that time. So in the 20. of *Iudges* the *Beniamites* ſmote the *Iſraelites* once and againe: and many times the people of *God* are put to the worſe. To which I anſwer two waies. *Obiect.*

Firſt that ſo it may be for a time, but at the laſt *God* will make this good. Marke then the end, ſee what hee hath done at the ſecond, third or fourth bout, his people ſhall carrie it away at length, and haue the day. Secondly, that at any time it falleth out otherwiſe then this ſeemes to promiſe them, is by *accident* for his peoples ſins. And ſo wee muſt underſtand this with limitation, and qualified with this condition: *if that we be not in fault, God* is ever readie to help us and ſtand by us, ever prone and forward for our deliverance and victorie. When it is not according to this, the fault is in our ſelues. *Oh that my people had hearkened unto me, and would haue walked in my wayes, I ſhould ſoone haue ſubdued their enemies, and turned my hand againſt their aduerſaries. The haters of the Lord ſhould ſoone haue ſubmitted themſelves unto him, but their time ſhould haue endured for ever.* *Pſal.* 81. 13. *Anſw.*

Would we approue our waies unto God, among us he would walke to deliver u from our enemies;and them to us; but if wee will not, but breake out to everie wicked thing, againſt his expreſſe word,among us he will be,but in judgement, to deli er us to our adverſaries, and to the will of thoſe that hate us. *If they ſinne againſt thee, and thou bee angrie with them* (ſaith *Salomon* 1 *King.* 8. 46.) *and deliver them to the Enemie &c.* Where wee ſee, it is *ſinne* that makes *Gods* preſence fruitleſſe, and bootleſſe to us for good. It is not becauſe the *Lord*, who is *Almighten*, could not alwaies delive us from our enemies, & giue them to us;but becauſe he *Lord* will trie us,and for that we prove him with our ſinnes. Or, *Either* we uſe not the meanes God would haue us uſe,and then God will not deliver us, who ordinarily *will not ſaue his people without his people*, that is, without their diligence. Though the meanes and our induſtrie be nothing without God, yet is it his pleaſure, we ſhould not neglect them, which when we doe,he will be nothing to us. He will haue us up, and be doing, and leaue him to be at our Elbowes, to fall on and ſecond us. Or ſecondly, we truſt too much to the means, our hearts being too much ſet upon them, and hanging after them. We are apt to thinke of our own ſtrength and policy,and not to regard God,whoſe power and providence it muſt be to deliver us from our enemies,& them to us. Whence many a day is loſt, and faire exploit vaniſht, many an inglorious aſſault made upon us,to our juſt reproach.

Secondly; we muſt then expect this in Faith,and in the apprehenſion of God, and his *divine* preſence among us, looke to be delivered from our enemies, and not onely that,but have them fairly delivered unto us be they never ſo many, ſo mightie, and warlike a nation. If God were in the midſt of their Camp,for this end,in mercy to reſcue them,

them, and to giue up thoſe *miſcreants* their enemies unto them, ſhould not this greatly encourage them, in hope of victorie? But, this is a fruit of Fayth in *God*, *therefore, looke unto me, and be ye ſaved, oh all the end of the earth Iſ.* 45, 22.

And thus much for the firſt branch of theſe words: *The propoſition touching Gods preſence among them*, & walking in their Camps to cover their heads.

The ſecond branch of theſe words, is the concluſion or conſequence, wherein note; firſt, an *order*: Secondly, a *reaſon* of that order.

The *order* is layd downe *two wayes*, *affirmatiuely*, or *poſitiuely*, touching holynes required: *Therefore ſhall thy Campe be holy*. *Negatiuely* or *priuatiuely*, againſt uncleannes. *That he ſee no uncleannes in thee*. The *reaſon* of the *order*, is from the dangerous effect of this; *Gods turning away from them*.

We haue heard *Moſes* telling them of *Gods* preſence with them, now we ſhall ſee what ought to follow thereupon.

therefore the Camp muſt not be unclean. Where he ſpeaketh of the *place*, and of the *men* likewiſe, and the *cleannes* of the one, implies the *puritie* of the other. Of the *place*, their *Camp ground* muſt be holy. There was a twofold *ſanctitie*: *Ceremoniall* and *Morall*.

The earth they lay upon muſt be *ceremonially* cleane: Aſo their men, their perſons muſt be morally *holy*.

Note further, that holynes may be eyther *fœderall*, or *practicall*. *Fœderally* and by *league*, they were a holy people. *Deut.* 7, 6. by dedication holy; here is required, that they be *practically* holy.

Obſerv. 3. *Foraſmuch as God is among us, we muſt all labour to be holy. God would haue our Camps and leagers holy* Obſerv. 3

Camps

Camps, and holy leagers. Oh (sayth *Moses*) if the *Lord* our *God* be among us, our Camps and tents should be holy. But the Lord is among us, in the mids of us. Therefore shall your Camp be holy. According to that, *Lev.* 20, 7. *Sanctifie your selues, & be ye holy, for I the Lord your God am holy.* Where we haue a precept to be *holy*, and a reason, *the Lord our God is holy.* A *Campe of Saints* is mentioned *Revel.* 20, 9. *It becometh all the Lords people to be holy, as he is holy.*

Thes. 4. *This is the will of God your sanctification, that everie one of you should know how to possesse his vessell in sanctification, & in honour.* God would haue his people delight in holynes, as he himselfe doeth. Holy they must be in al things, in their assemblies, and meetings, of what sort, or for what end soever; and holy in their Camps and wars.

This was figuratiuely enjoyned: first, in their *washings verse* 11. When the euening commeth on, he shall wash himself, to wit, any man that was not cleane, by any *nocturnall pollution*, he must goe out of the Campe, and not come within the Camp, till he was cleansed.

Secondly; by burying their *excrements verse* 12. *Thou shalt haue a place without the Campe, whither thou shalt goe forth abroad, and thou shalt haue a paddle upon thy weapon, and it shall be, when thou wilt ease thy selfe abroad, thou shalt digge therewith, and shalt turne back and cover that which cometh from thee.*

Psal. 44, 20, *Reasons* for holynes in our Camps. The first reason is; because God can presently smell out any unholynes, who is of perfect sight, *least he see* (sayth *Moses*) *unclannes in thee.* As who should say, God will quickly spy it out, having pure eyes, nothing can hide it from him. And of perfect sent, if I may so speake.

Secondly, that holynes may distinguish betweene our Enimies and us, without which we differ not from them,

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they from us. For men they are as well as we, such warlike furniture they have as we. And this shall difference more then any distance of place, or other qualities. Impuritie doeth in a manner, make a consimilitude betweene them and us. See *Ies.* 1, 10. they are called rulers of *Sodome*, and people of *Gomorrah*, because though by nation and profession they, were Iewes, and the people of *God*, yet in manners they were like *Sodome* and her *neighbours*. So *Ezech.* 16, 3. 45, 46. *Thy birth and thy nativitie is of the land of Canaan: thy father was an Ammonite, and thy mother an Hittite.* So that the impuritie of those nations which they declared in their works, made them altogether like them. In this sense *Saul* was a *Cushite*, *Psal.* 7. So that, nothing will distinguish us from our enemies, but holynesse onely, for want whereof, take away the tittle of *Gods* people, we are as they are. And our Camps, if holynes reigne not in them, are not the Camps of *Israelites*, but of *Philistims*, of *Sodomites*, of *Spaniards*.

Thirdly; For our Camps and armies to be holy, would make our enemies blush and be ashamed; yea would dazle their sight to looke at us, would throw them to the ground, and make them fall backward, as the Souldiers did, when they came to apprehend *Christ*, *Iohn* 18, 6. The very holynes of *Israels* Campe, would confound the *armies of the Aliens*. *Holynes* would drive our enemies from us. All *sinne* and *sinners* sinke, and fall at the presence of holynes. The same excellency in *God*, is that which scarres all from comming neere unto him, who dwelleth in that *light* of holynes, *which none can attaine unto*: in so much that *Iesay* cryet out, *he was undone*, *chap.* 6, 3, 5. because of his owne uncleanesse, and that wonderfull holynes in *God*. *Peter*, in the sense of his owne impuritie, bids *Christ* to depart from him, *Luke* 6, 8. or hee must runne away 1 Tim. 6, 16.

from *Christ*. Yea holynes in an *Angel*, which is but a ſparkle of *Gods* holynes, made them ſo affrighted *Dan.* 10. 7. and *Zacharie* ſo perplexed, he knew not what to doe. *Luke* 1, 12. And certainly, holynes in *Gods* people, which they have by communication, and participation from God, is that, which if it were in a more excellent degree, would skarre their enemies, & make them ſhrinke before them. This *Rom.* 13, 13. is called their *armour of light*, which in truth ſo flaſheth in the ſore eyes of the world, and dazeleth them, that they are able to doe nothing againſt them who weare it. As ſinne and impuritie hath a ſecret kinde of force, whereby we are weakened, and doth fight againſt us; ſo holynes hath a ſecret vertue to worke as much for us.

Fourthly; holynes is to be choſen for it ſelf, it is a qualitie ſo glorious. In regard of this, no queſtion, *Balaam* cryed out, when hee viewed the Camps of *Iſrael*: ſaying; *How goodly are thy tents, O Iacob, and thy tabernacles, O Iſrael. Num.* 24. 5.

Fiftly; euerie place ſhould be ſuitable to the *Maieſtie* and ſacred nature of the *perſon* therein. Therefore, our Camps where *God* walketh ſhould be holy: which to be is ſuitable to his *Maieſtie* and nature. If a King ſhould come and walke among us, there would be ſuch care to haue all things comely and pure: ſo, in that *God* hath his reſidence among us, his place muſt bee holy. Yet cannot he contract any impuritie, be that place what it will be. As the *ſunne* ſhining with his light into the moſt noyſome & filthy vault, yet is free from impuritie notwithſtāding; no more is God defiled, by any the moſt noyſome place: yet he delights to finde his owne cleanneſſe, where he is pleaſed to come.

What remaines then, but that we labour and wrive to

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be holy, to haue holy Campes, and holy leagers. It was propheſied *Zach.* 16. 20. that on the *bells* of the horſes ſhould be written, *Holynes to Iehovah.* Meaning, that the warres, & Camps under the *Goſpell* ſhould be holy warres and holy Camps. The *horſe* is a warlike beaſt. See *Iob* 39. *Prov.* 21, 31. and by *Synechdoche* in that place of the Prophet, may comprehend other things belonging to the Campe. And when holynes is engrauen upon the horſe, what ſhould the Rider haue on him, but holynes alſo? That ſo our Camps and wars may be anſwerable to that the *Lord* requires here, *Obiect.* But, will ſome ſay, is it poſſible for our *leagers* to be ſo? *Anſ.* Is it poſſible? why not? were it a thing impoſſible, *God* would not haue required it of them or us. Poſſible it is through grace, and the meanes conſcionably improved. And we ſee holynes in ſome, therefore I ſee not, but it may be more generall: which takes away the vaine *obiection* of many-who thinke becauſe they are *Souldiers*, and follow the wars, they haue nothing to do with *holynes*, ſuppoſing it ynough for *Preachers* and others to be carefull for holynes. But, *God* would haue the Camp holy; now what is the Campe, but thoſe who make the Campe, which are *Souldiers*: wherefore *Souldiers* muſt not caſt off the care of holynes. This holynes ſtandeth in abſtayning from all evill, whereof before. Secondly, in doing the contrarie good: & the rule of holynes, is that of the *Apoſtle*, *Phil.* 4, 8. *whatſoever things are true, whatſoever things are honeſt, whatſoever things are iuſt, whatſoever things are pure, whatſoever things are louely, whatſoever things are of good report, if there be any vertue, and if there be any praiſe, thinke on theſe things.* *Obiect.* *Anſw.*

Now the *meanes* requiſite toward a holy Campe, are ſpecially theſe.

The firſt is; that everie man beginne with himſelf, to re-

reforme himself. If everie man cleanse his owne dore, we shall haue cleane streets: so, would everie man cleanse himself, we should haue a holy Campe. *Wash thy heart, Ier.* 4, 14. everie one his heart. *Purge your hands yee sinners, and purifie your hearts ye double minded. Iam.* 4. *Everie one that hath this hope purgeth himself, euen as Christ is pure.* 1 *Iohn* 3. 5. And for example to the rest, let the *Leaders* and *Chiefteins*, *Heads* and *Commanders* first be holy. *If the eye be single, the whole bodie is full of light*: if they who are chief in place be holy: so will the rest be also. It was admirablie spoken of Ioshuah, chap. 24. that *he and his house would serue the Lord*: First he and then his house, never would his house be, if he would not goe before in reformation. So should everie *worthie* in the *Lords* Camp say: I and my Souldiers will be holy, and first be a *patterne* himselfe of holynes to them, and be a living and walking image of *Gods* holines among them. Againe *Iudg.* 7. 17. *Looke on me and do likewise*, said *Gideon* to his men. So they would, no question, behold him, and doe as he should doe. Nothing poysons a Campe more, then when the infection begins at the head. If the fountaine be bitter, the streames can be no better.
2 Kin. 2, 21. When *Officers*, and such as should be *presidents* and patterns of holynes to the rest, when I say, they are uncleane, prophane, no marvell though the private *Souldier* be no better. When they will drinke drunke, when they will sweare, and swagger when they will take licentious libertie to themselues, it is no wonder, though their followers doe so too. Secondly, *Gods* holy *ordinances* must be in the Campe. The *word* especially, or trueth of God. and *Discipline*, *divine* and *militarie*. The Discipline of *Gods* word, to suspend from the *Sacrament* indifferently, all obstinate unholy persons, to sever the

cleane

cleane from the uncleane, *the precious from the vile.* Ier. 15. 19. And *disciplina militaris* must not lye dead, but must be exercised impartially, upon one and other offending, and so second the former: Els your preachers may teach holynes, till their braines fall out at their browes, and to none end. This then must be exercised in purning your Camps of open and notorious sinners and sinnes, as uncleannes of *stewes*, drunkennes. And none must be borne with, nor suffred, that will not be reformed. *Psal.* 101. *I will early destroy all the wicked of the land, and cutte off all wicked doers from the cittie of my God. Prov.* 20. 26. *A wise king scattereth the wicked, and bringeth the wheele over them:* that is incorrigible wicked ones, whom no other meanes will do good unto. See, for the exercise of *Martiall discipline* in the Lords Campe *Exod.* 32. 27. *Put everie man his sword by his side, and goe in and out throughout the Campe, and slaye, &c. Levit.* 24. 16. *Hee that blaspemeth the Name of the Lord shall surely bee put to death. Numb.* 25. The just punishment of *Zimry* and *Cozbi* for their wicked presumption. But as once the prophet, so may wee complaine, *Habac.* 1,4. *The Law is slacked, &c.* an elegant metaphor from the *pulse*, which in a dying man beates faintly, and retires: so when the law of just discipline beginns to slacken, it argues a dying *reipublique*, and it verie ominous. As they had their paddle readie to rid the Campe of their excrements: so must Discipline be used to ridde the tents of all the wicked excrements of sinne. And as *Christ* whipt the buyers and sellers out of the Temple: so be couragious, you whom it concerneth, to reforme al enormities. And looke especially to those tippling places in your Camps, the verie sincks, and nurseries of all impuritie. It followeth in the 17. *verse. There shall bee no whore of the Daughters of Israel, nor a Sodomite of the Sonnes of*

Israel, meaning none permitted. *Num.* 5,2, 3. *Command the Children of Israel, that they put out of the Campe, everie Leper, everie one that hath an issue, whatsoever is defiled by the dead, both male and female shall ye put out, without the Campe shall ye put them, that they defile not their Camps, in the mids of whom I dwell.* Must *Leapers* be put out, and shall they be suffred in the Camp, who haue a worse *Leaprosie*, of all wickednes, cleaving unto them, to infect all they come neare; So then, the word of *God* which is holy, his holy and blessed trueth, must be diligently taught, by holy men, whose liues may cast forth holynes to others. And the ordinances of Discipline *Civill* and *Ecclesiasticall*, *subordinate to the word.* The one is to plant, the other to preserue holynes in us.

Thirdly; *to make choise*, as neare as we can, *of the best men.* What hopes of a holy Camp, when the subject matter is not pickt, whereof the *Romans* were not a little carefull, as may be seene in their wars. By *making choyce of the best men*, I meane not, the best *timbred men*, but the best conditioned: not onely he that hath not a tatred outside, but whose minde is not ragged. Make option of the most stayed, civill, and best disposed, and not such as *Iepthah* and *Ieroboam* entertained, *vaine men Iudg.* 11. 3. 2 *Chron.* 13. 7. The skumme of men, fitter to fill *prisons* and *Iayles*, then places of better note; & to become *dennes of theeues*, then an *armie of Saints.* Such (as one sayth) who if the diuell should offer a stipend unto, would not refuse him service, and be more faythfull to him, though it were to beare armes against *God* himself. How happie were it, if our Camps were rid of such. And I haue often thought that if, as we find *Deut.* 20. *Iudg.* 7. they that had built houses, and had not dedicated them; planted vnineyards and had not eaten of the fruite of them, betrothed wiues,

and

and had not taken them, I say, if they must be casheired and be gone from *Israels* Campe, what should a world of our debauched men, professed *drunkards*, *robbers*, *swearers*, *fornicators* and such like cattell, I wonder what they should haue done there? I know, we haue not all such (God forbid!) but some not more noble in blood then in vertue, stayed, sober, religious men, fearing *God*, and eschewing evill, in great measure: but the number of such is rare, and of the other multiplying. What is the reason we haue so many of the one sort, and so few of the other? Is it because the good are fewer, and we cannot get them? which also is true; but is it not rather, because we stand not (a great number of us) upon the grace, and goodnes of the men we take on, whether there be any blush, or appearance of any in them, chusing out men, as *Samuel* and the rest would haue chosen a *King*, 1 *Sam.* 16, 6, 7. *looking on his countenance, or the height of his stature*, things I confesse to be regarded, but that is not all: there is somewhat els to be looked after, that we may possibly make an holy camp. But, if we cannot doe withall, but we must take such as we can (a miserable necessitie) as the *Romans* sometime were constrayned, to use slaues for the defence of their common weale, yet when they are vnder us, let us cause them to be outwardly at least conformable to holynes, and labour, that they may be instructed, to the end, that holynes which grew not in them before, may now come up. Plant amongst you a *godly* and painfull ministrie, and subject your selues, and your men unto it.

Sed quotusquisq; est (non iniqua cuiusdam quærela) qui non malit strenuum militem quàm pium: imo ne locus quidem amplius in exercitu (horrendum dictu!) piis relinquitur.

And these be the principall meanes to make a holy Campe, we can doe no more then propound them, and pray the Lord to giue you hearts to improue them.

And

And the rather to stirre you up, hearken to a mot iue, two or three, for the conclusion of this point.

Motiues toward a holy Campe, and holynes in our persons.

The first is; *Holynes* will call more unto us, and make men more in loue with our profession, from which many are, and may be justly daunted, because, holynes is so great a stranger to us. The Complaint hath been old, but as true as ancient:

Para fides, pietasque viris, qui castra sequuntur.

Wherefore, manie are out of love with the profession, and forsweare the Campe, which with unsavourie sinne of all sortes, doeth stinke in the nosthrils of the world, or the civiller sort of it. Oh how many would *Sanctitie* and true *reformation* in our Camps invite unto us, and what a glorie holynes would adde to our profession, honourable in it selfe, but would be double honourable, by the acquisiton of this further grace.

Secondly; The continuall dangers wee are in, and subject unto, calleth upon us to labour to bee holy. For then, let what come can come, wee are ready for death, if that bee readie for us. Then mayest thou say with *Conrades* in the *historie*: *Let the Persian Archer strike me, I will dye in an assured hope, and with that arrow, as with a Chariot, come unto that rest, which shall bee dearer to mee, then if I should with a base ordinarie kinde of death, in my sinnes, ende my dayes in my bedde.*

Generall Hist. of the Turks pag. 3.

Thirdly; then shall you bee sure of Gods gracious presence among you for good, and against all evil; plainly intimated here. If they would labour for a holy Camp, they should haue the holy *Lord* among them, whose presence should bee all in all to them,

but

but if otherwiſe, let us not expect *God* among us, unleſſe it be to confound our armies. It ſuites not with a *King*, to walke in dung-hills, or to be ſeene in noyſome places, and will God walke among our Camps, if we haue no care to ſweepe his paths?

The *ſecond branch* of this *Concluſion* followeth: *That he ſee no uncleanneſſe in thee.* Which is the *negatiue* part of the *order* touching their Campe. *Holyneſs* there muſt be, *uncleanneſſe* there ſhould not be.

uncleanneſſe] *Ervah* ſignifieth nakednes, and denoteth that uncomely part, whereon man beſtoweth more abundant honour. *Geneſ. 9. Cham* diſcouered the nakedneſſe of his Father. So called in *Hebrew*, becauſe it ſhould alwayes be covered. Sinne being denominated nakednes in the *ſacred* tongue, argues the manner of ſinns attaching us by propagation: *Pſal. 51. In ſin did my Mother warme me.*

Obſervation 4. *Sinne is a nakednes*: the Greeke ſaith, *a ſhame. Geneſ.* 3. Our firſt parents were naked; ſinne had made them ſo. Obſervat. 4.

Conſect 1. Oh then labour to be aſhamed of it. *Rom. 6. What fruit had ye in thoſe things, whereof you are now aſhamed?* Bluſh for ſhame, and be confounded in thy ſelfe, O Sinner. We can be aſhamed of bodily nakednes, of ſpirituall nakednes we are not. A worſe nakednes is this then any other, for it is a nakednes ioyned with filthie deformitie, & miſſhapennes: men are not aſhamed alwaies to be ſeene naked, but when they are deformed, miſmade and ugly: this nakednes of ſinne, is the greateſt deformitie, that can be imagined: The ugly, monſtrous *Old man* is without all forme or beautie. But, as with ſome people the pureſt blacke is the pureſt beautie: ſo is it with ſome men, the fowleſt black and ſoote of ſinne, is beautie in their eyes. Epheſ. 4.

Secondly; labour, oh labour to haue ſinne, which is thy nakedneſſe covered, not by excuſing and hiding it, but rather by uncovering it to God. *Bleſſed is the man whoſe iniquitie is forgiuen, and whoſe ſinne is covered.*

Men will not ſuffer their filthie nakednes to be ſeen, and therefore, they will clap, and keepe their garments about them, and rather weare ragged, then none at all. Yet all covering externall will never hide this ſpirituall nakedneſſe. Bodily nakednes requires bodily covering, & that is enough: Spirituall nakednes requires ſpirituall covering: *Put ye on therefore the Lord Ieſus Chriſt. Rom.* 13.

That he ſee no uncleannes in thee.] The Hebrew phraſe many be read two wayes, firſt, *the nakednes of a thing*, an *uncleane buſines*, or *matter*; that *he ſee not an unſeemely thing in thee.* Or ſecondly, any *nakednes*, or *uncleannes*, any at all, ſo *dhabhar* is taken, to ſignifie *any*.

Obſerv. 5. *Obſervation* 5. *God muſt ſee no uncleannes, or impuritie of ſinne among us.*

The reaſon is, becauſe he cannot abide it. *Ieſ.* 1.13. his reiecting their oblations, and hating their ſacrifices, was the reiecting and hating their ſinns. *Bring no more vaine oblations: incenſe is abomination, the new Moones and Sabaths, & calling of aſſemblies I cannot away with.* (a ſpeech of extreame indignation) and what is the reaſon, what cannot he away with his owne ordinances? *it is iniquitie*, ſaith he. Iniquitie *God* cannot endure: *verſe.* 14. *Your new Moones and your appointed feaſts my ſoule hateth, they are a trouble to me. I am wearie.* Sinne is a trouble to the *Lord. Waſh you, waſh you*, ſaith he, what doe you with this uncleannes upon you, which I cannot away with. *Conſect.* 1.

Why then happie are *Gods* Children; for he, *ſeeth no iniquitie in Iacob, nor tranſgreſsion in Iſrael. Num.* 23. Not becauſe he cannot, but becauſe he will not, and he caſts

a covering of his Sonne upon them. Should *God* see uncleannes in us, he should breake out upon us. *Lord* if thou beholdest iniquitie, who can stand. *Psal.* 130. 3.

Secondly; we must therefore, beware of defiling our selues with sin, the rather. When *Children* are uncleane by rude behaviour, al bemired and dirtie, they are afraid of their Fathers sight: so should we be afraid, that *God* should see the uncleannes of any sinne in us, from whom we cannot hide it. In the 24. chap. of *Deut. verse.* 1. it was permitted, that if a man had perceived *Ervath dabbar, any uncleannes* in her whom he had taken to wife unto him, he might put her away: and will *God* ioyne himselfe to us, if we cherish the uncleanneſse of sinne in us?

The second generall thing is, the *reason* of the *order for* holineſse, and *against* uncleannes in them; followeth in these last words saying; *And turne away from thee*, or, from after thee. Hebr. The *Chalde* saith here, *least his Word turne away from doing good unto thee.* See this of turning away from them, to doe them good, *Ier.* 32. 40.

Observation 6. Sin forceth God to leaue, & turne away from a people, & that *in great displeasure. Iesa.* 59. 2. *Your iniquities haue separated betweene you and your God.* Sin, (saith one) is a *Schismatique.* And this is the *Schisme* and rent which it makes betweene *God* & us. *Hose.* 5. 15. *I will goe and turne unto my place, till they acknowledge their offence.* Meaning (as here he speakes) he would turne away from them. So the *Lord* turned away from *Sampson. Iudg.* 16. 20. Observat. 6.

The *reason* is first; that which was partly giuen in the former point, he cannot endure sinne, *Hab.* 1. 13. *He is a God of pure eyes, and cannot looke upon sin,* a most impure obiect.

Secondly; Sinne is that which turnes away from his law [ἀνομία] and the righteousneſse of his nature, and is most contrarie to him.

Thirdly; Sinne turnes us away from *God*, therefore the *Lord* turnes away from ſinne, and us becauſe of ſinne.

Conſect. 1. Why then, it is no ſmall matter for *God* to turne away from his peole. And this appeares alſo by the bitter complaint hereof, in the Church of *God*, among his people, when *God* had turned from them, and the woefull effects thereof, threatned *Deut.* 31, 17. *I will forſake them, and hide my face from them, and many evils and troubles ſhall befall them. Lord* it is no marvell, though many evils doe befall vs, when thou the fountaine of all good doeſt leaue us! *Hoſea.* 9. 12. *Yea, woe unto them, when I depart from them.*

As when the Sunne goeth away from our Horizon, he turnes away all his light and comfort from us, and leaues us to grope in the darkeneſſe: So when God turnes away from us, we are bereaved of all good. He turnes not away alone; The *Sunne* when he comes to us, comes with a great deale of comfort, with much refreſhing through his bright ſhyning rayes, and ſweet influence of his beames. (And *truly the light is ſweet, and a pleaſant thing is it to behold the Sunne, Eccleſ.* 11. 7.) *God* is a *Sunne* of bleſſed influence where he commeth, (*I will be a Sunne and a ſhield, Pſalm.* 48.) And *Chriſt* is ſaid to ariſe like the Sunne, *The Sunne of righteouſneſſe ſhall ariſe with healing in his wings, and yee ſhall grow up as Calues, and goe forth. Mal.* 4. 2. So, when *God* comes to a people; he comes with a great deale of peace, and happineſſe; and when he leaues any, and turnes himſelfe away, he turnes and takes away all his mercies. *Your iniquities haue turned away theſe things*, (that is, all thoſe good things before ſpoken of) and *your ſinnes haue withholden good things from you. Ierem.* 5. 25. *I haue taken away my peace from this people,*

euen

euen loving kindnes and mercies. Ier. 16. 5. First, *God* takes himselfe away, or we by our sinnes and foule transgressions turne *God* away, and lose all blessings with him. As when the *King* goes away, his *Court* followes him, his attendants, and all goe away with him, and nothing remaines but a naked place: So when God turnethaway, his Court of attendance, and all those good things, as Concomitants, doe wheele about with him. Which, aboue all things in the world, should make vs carefull, as we tender the residence of God among us, yea as we tender our liues, the life of our liues, that by Sinne, we turne not God away from us. *For the Ioy of the Lord is our strength. Nehem.* 8. 10.

Secondly; this should teach us, that we should no sooner see uncleannes and sinne, but like God, away we should turne our selues from it, with loathing indignation. As when we behold an obiect lesse savorie, and pleasing to our sent and sight, we turne away and goe aside, hide our eyes, and stop our noses: So there should no evill boldly present it selfe to us, but we should divert our selues. And so it should appeare, that there is somewhat of that true hatred of sinne in us, which is most infinitely in God: which if we did *God* would the lesse, nay not at all turne away from us.

Thirdly; and lastly; Behold here, the loathsomenes of sinne, the vilenesse and filthinesse thereof, most intollerable, in that it makes the Lord turne away from his beloved people.

Nothing (my Brethren,) can be so odious to us, to make us turne away in disdaine, to make us forsake and withdraw our selues from it, as sinne and uncleanneſſe is to God. It is that which forceth him to abandon his people with a temporarie *derelict*ion, untill they returne:

and the wicked with an eternall desertion.

It must be a great matter must make us turne away from those who are deare unto us. Gods people are his children, it must be a strange thing must make a Father turne away from his children. They are his Spowse, and therefore Sinne is some great abomination, that constreineth the Lord to leaue them.

When we turne away from any thing, we turne away from a Serpent, from a Basiliske, from a Toade, from a stincking Carkasse, which is most noysome, or, wee turne away from our enemies, whom we hate, and of whom we are hated.

Some displeasing *object* or other it alwayes is, which we turne away from. We never turne away from that which is amiable, louely and faire: but what is accursed, and miserable, and worthily of it selfe to be detested, oh what an abominable and beastly thing is sinne, a most uncleane uncleanesse, and impure impuritie, which makes *God* to turne away from us, because of that?

FINIS.